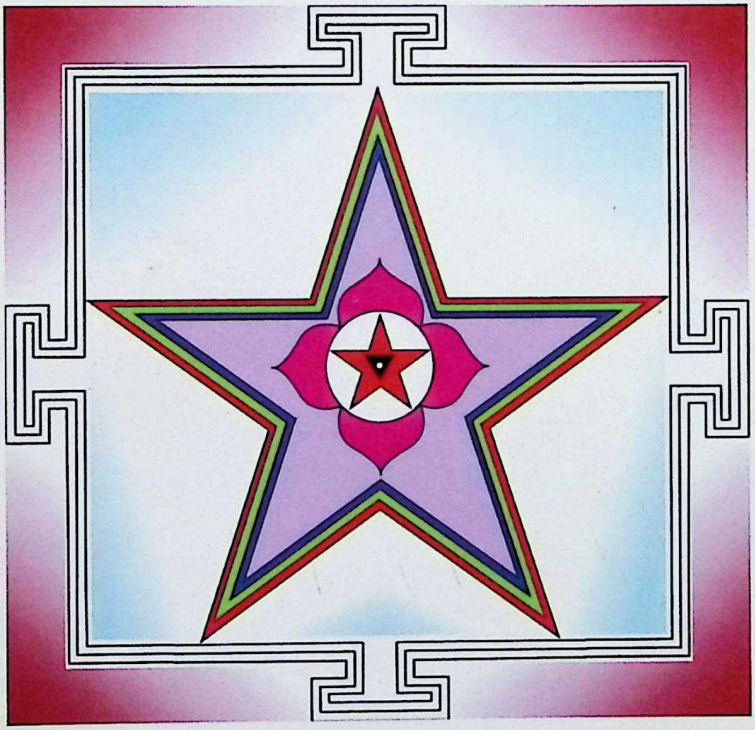
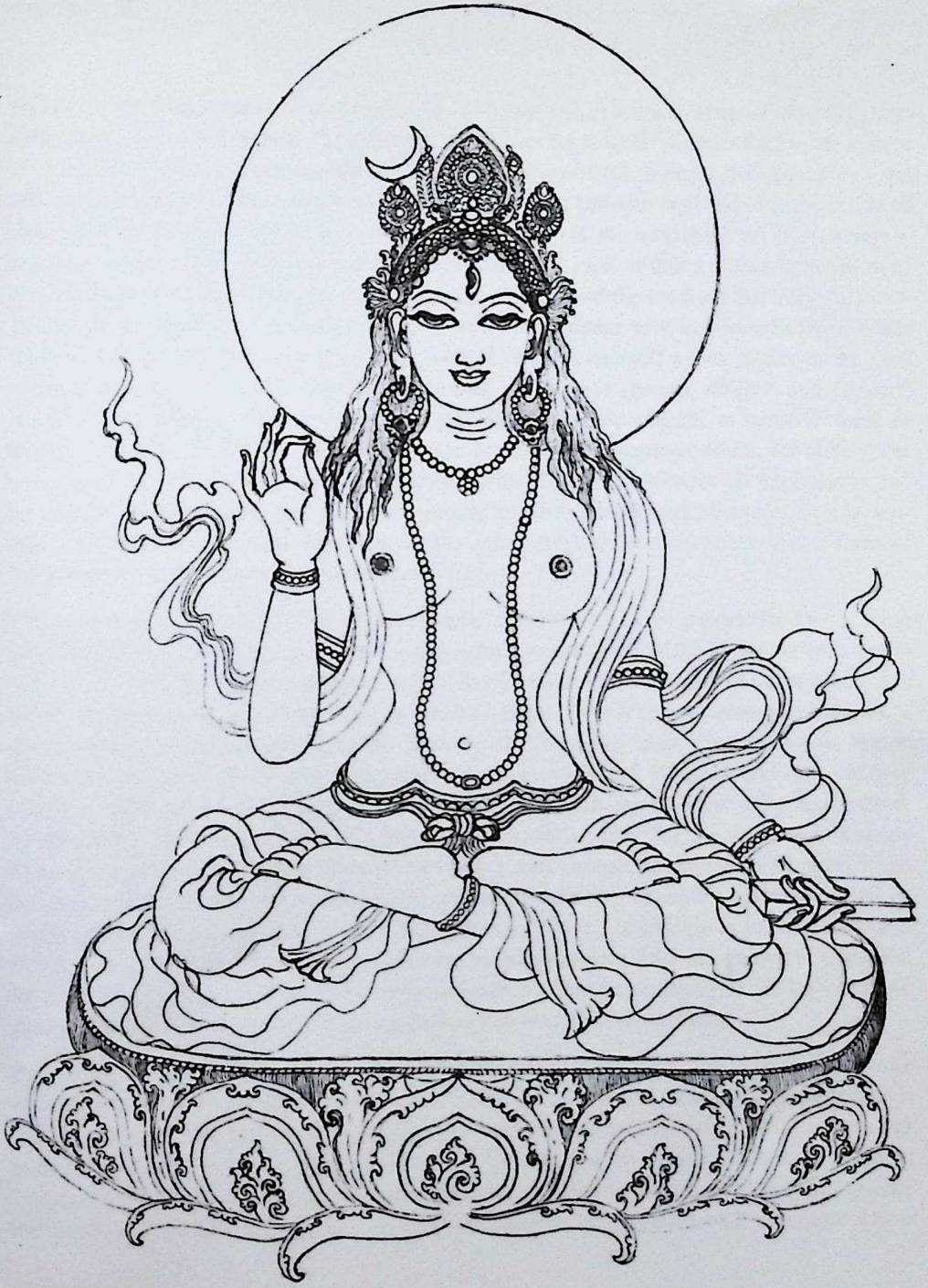
श्री परा हृदयम्

ŚRĪ PARĀ HṚDAYAM



ĀCĀRYA DR. STHANESHWAR TIMALSINA

VIMARSHA FOUNDATION
ऋतं च सत्यं च



PREFACE

The Kashmiri Trika system, as systematized by the great master Abhinavagupta (950-1020), had as its inner essence and highest realization the worship of the singular goddess Parā in the system known as the Anuttara Trika, revealed in the scripture *Parātrīśikā.* It posits that Anuttara — the sole, unsurpassable Absolute which admits of no distinction between high and low, the fusion of pure consciousness and reflexive awareness in the form of the awareness of "I" (*ahaṁ*) — bestows *kaulikasiddhi*, the inherent expansion and manifestation of this Anuttara in the form of the cognition of all manifestation, even as it all remains non-different from that very Anuttara. Understanding of this brings about the realization of the ultimate goal of *khecarī-sāmya*. While *khecarī,* the supreme non-conceptual awareness (*nirvikalpa-saṁvid*) which shines in the void (*kha*) of pure consciousness, manifests as a triad of energies (*gocarī*, *dikcarī*, and *bhūcarī*) related to the knowing subject, knowledge process, and known objects, to perceive these as distinct from that *khecarī* is itself the distortion of duality and bondage, while, conversely, the recognition of their essential sameness (*sāmya*) with *khecarī* transfigures all experiences and mental states into the luminous play of awareness which is itself living liberation. In this non-dual vision, *khecarī* is seen, therefore, as the sole energy of consciousness in the form of Vyomavāmeśvarī, the heart of Lord Bhairava/Anuttara.

This is none other than She who is meditated upon in this system as the goddess Parā who, being non-different from Anuttara, is the pure creative insight (*pratibhā*) of the highest speech (*parā-vāc*) which eternally pulsates (*spanda*), within the timeless simultaneity of her own divine and all-encompassing ipseity (*pūrṇāhantā*), as the unfoldment of the inherent phonemic potencies of consciousness (*mātṛkā/mālinī*) into the form of all the reality principles (*tattva*-s). She is meditated upon as the fusion of the triadic Trika goddesses – Aparā, Parāparā, and Parā – as they coalesce within the single syllable of the higher Parā as their transcendent unity and ground, which thereby stands as the heart of supreme consciousness containing the universe in a single flash of insight and meditated upon as the source and ultimate dissolver of all speech and meaning. As the deity embodying formless wisdom and having the entire cosmos with all its reality principles (*tattva*-s) as her seat and diagram (*maṇḍala*), her worship as the liberated form of one's own self (*ātma-pūjā*) is said to grant the accomplishment of the recognition of oneself as the supreme experiencer in whom the whole of existence abides non-dually as the waveless and immeasurable liberated fusion of light and bliss which we call Śiva and Śakti.

Two of the most prominent masters of the Trika's philosophical school, the Pratyabhijñā, wrote learned commentaries on this scripture: Somānanda (875-925) and Abhinavagupta himself. It remained a living tradition of practice throughout the Indian subcontinent until modern times and received numerous learned commentaries across the centuries by teachers such as Madhurāja, Varadarāja, Ādyanātha, Cidānanda, Umānandanātha, Aparājitānandanātha, Lakṣamaṇa Rāṇade, and Heddase Hariharaśarman. Today we are privileged to be presented with one more *śāstra*

written within this illustrious tradition, by a learned contemporary lineage-holder of the Sarvāmnāya Tantra that integrates the Anuttara Trika system with the centrality of Parā alongside the deities of the other transmissions – including Tripurā, Kālikā and Kubjikā –, in the person of Ācārya Sthaneshwar Timalsina. Here he shares with us the living wisdom of the worshipful contemplation of Parā who is the Heart of Bhairava and the direct form of liberated awareness. In an age in which the writings of the Kashmiri masters have been attracting tremendous attention and inspiring many students and practitioners, he is hereby, through the authority of his profound insight and experiential grasp, giving testimonial to the Anuttara Trika as a living tradition as he was taught, through traditional means of training and transmission, by his *dīkṣā* gurus – Prema Chaitanya Brahmacārī of Nepal and Śaṅkara Caitanya Bhāratī of Kashmir – and *śikṣā* gurus – Vraja Vallabha Dvivedi and Rāmajī Mālavīya from Varanasi. May this book spread recognition to this living tradition in our times.

Dayā Śiva (Dr. Danillo Costa Lima)

मङ्गलस्पन्दः

MAṄGALASPANDAḤ

The Pulsation of Auspiciousness

सोममण्डलमध्यस्थां पूर्णचन्द्रनिभाननाम् ।

पूर्णसद्वपुषं वन्दे वराभीतिधरां पराम् ॥१॥

somamaṇḍalamadhyasthāṃ pūrṇacandranibhānanām ।

pūrṇasadvapuṣaṃ vande varābhītidharāṃ parām ॥1॥

I bow to Parā, with her body replete with *sattva*, carrying the gesture of boons and fearlessness, who is situated in the middle of the lunar disc and has the face similar to the full moon.

कुलस्थानभगारूढां तडित्प्रख्यां रतातुराम् ।

विसर्गां बैन्दवीं वन्देऽनुत्तरां त्रिपुरामहम् ॥२॥

kulasthānabhagārūḍhāṃ taḍitprakhyāṃ ratāturām ।

visargāṃ baindavīṃ vande'nuttarāṃ tripurāmaham ॥2॥

I bow to unsurpassable Tripurā of the form of emission and of drops who is eager to coitus, shining like lightening, and who is situated above the vulva [a triangular center, or the seed syllable *aiṃ*] situated in the Kula site [the center below *kanda*].

परा चेच्छा तथा ज्ञाना क्रिया कुण्डलिनी तथा ।

मातृका ताः समालम्ब्य चित्कायत्वेन भासते ॥३॥

parā cecchā tathā jñānā kriyā kuṇḍalinī tathā ।

mātṛkā tāḥ samālambya citkāyatvena bhāsate ॥3॥

By resting on [the sixfold seats of] the transcendent form [Parā], volition, cognition, action, Kuṇḍalinī, and Mātṛkā, the [absolute] consciousness manifests in the form of the body.

षट्चक्रेषु स्थिता देव्यः स्वभैरवसमाश्रिताः ।

संहृत्य शांभवान्रश्मीन्भासयन्त्यखिलं जगत् ॥४॥

ṣaṭcakreṣu sthitā devyaḥ svabhairavasamāśritāḥ ।

saṃhatya śāṃbhavānraśmīnbhāsayantyakhilaṃ jagat ॥4॥

These [372] deities located in six cakras, accompanied with their consorts [Bhairavas] when combined with [360] rays of Śāmbhava [deities] manifest the totality of the world.

स्पन्दतेऽनन्तरूपा या सर्वरूपविवर्जिता ।

तामहं सततं वन्दे कालसंकर्षिणीं चितिम् ॥५॥

spandate'nantarūpā yā sarvarūpavivarjitā ।

tāmahaṃ satataṃ vande kālasaṃkarṣiṇīṃ citim ॥5॥

I bow to Kālasaṃkarṣiṇī of the form of pure consciousness who, while being devoid of all forms, pulsates in the endless forms.

अनुत्तरस्पन्दः

ANUTTARASPANDAḤ

The Pulsation of the Absolute

सदसत्सदसद्भावैरविभक्ता स्वयं चितिः ।

स्वातन्त्र्यमात्रसाराऽसौ पूर्णाहमिति भासते ॥१॥

sadasatsadasadbhāvairavibhaktā svayaṃ citiḥ ।

svātantryamātrasārā'sau pūrṇāhamiti bhāsate ॥1॥

Even though never differentiated in its own form, consciousness, of the essence of freedom alone, manifests as 'I am full,' and manifests in the forms of being, non-being, and also as being and nonbeing.

अस्पन्दा स्पन्दमानापि शक्तित्रितयगर्भिता ।

क्रमाक्रमादिभावौघपरिच्छित्तिविवर्जिता ॥२॥

aspandā spandamānāpi śaktitritayagarbhitā ।

kramākramādibhāvaughaparicchittivivarjitā ॥2॥

She is devoid of pulsation even while pulsating, as she is circumscribed with threefold potentials, and she is devoid of the delimitation that is characterized with all the modes of becoming, in the form of succession and simultaneity.

न तत्र देशकालाध्वकल्पितास्ति विकल्पना ।

यत्र तत्र यदेत्यादि व्यपदेशो निरर्थकः ॥३॥

na tatra deśakālādhvakalpitāsti vikalpanā ।

yatra tatra yadetyādi vyapadeśo nirarthakaḥ ॥3॥

There are no conceptualizations imagined under the courses of time and space, and therefore the designation 'where,' 'there,' [and] 'when' are all meaningless.

स्वातन्त्र्याद्व्यक्तिमायाति स्वातन्त्र्याद्बहुरूपताम् ।

भोक्तृभोक्तव्यरूपेण भोगरूपेण सा स्वयम् ॥४॥

svātantryādvyaktimāyāti svātantryādbahurūpatām ।

bhoktṛbhoktavyarūpeṇa bhogarūpeṇa sā svayam ॥4॥

She manifests with her own autonomy and assumes manifold forms with her own freedom. She herself manifests as the enjoyer [subject], enjoyed [objects], and the act of enjoyment.

रूपं रूपं यतो भाति प्रतिरूपं सिसृक्षया ।

प्रतिभा प्रथमस्पन्दस्वोच्छलत्तामयी चितिः ॥५॥

rūpaṃ rūpaṃ yato bhāti pratirūpaṃ sisṛkṣayā ।

pratibhā prathamaspandasvocchalattāmayī citiḥ ॥5॥

The very consciousness, since it has the zeal to create and it manifests into each and every form, is the self-aware intuitive power called creativity [*pratibhā*], the very consciousness of the character of self-surging in the initial pulsation.

स्वात्मनो भेदनं क्षेपः ज्ञानं चात्मविमर्शनम् ।

भेदितस्य च संख्यानं निमेषोन्मेषिका गतिः ॥६॥

नादो बाह्यान्तरोल्लासी बहुधा प्रतिभा स्वयम् ।

भासनारक्ततामर्शसंस्कारक्षयभाग्भवेत् ॥७॥

svātmano bhedanaṃ kṣepaḥ jñānaṃ cātmavimarśanam ।

bheditasya ca saṃkhyānaṃ nimeṣonmeṣikā gatiḥ ॥6॥

nādo bāhyāntarollāsī bahudhā pratibhā svayam ।

bhāsanāraktatāmarśasaṃskārakṣayabhāgbhavet ॥7॥

Kṣepa refers to self-differentiation. *Jñāna* refers to self-awareness. We can only determine what has been differentiated. Motion refers to opening and closing [of the manifold]. *Nāda* or sound manifests in the forms of the internal [*anāhata*] and the external [speech]. Accordingly, Pratibhā on its own assumes the modes of manifestation, engagement, actualization, having predispositions, and their dissolution.

अत्रेच्छा स्वात्मवैचित्र्यमयी ज्ञानं च भेदनम् ।

क्रिया स्वात्मनि स्वस्यैव भिन्नत्वेनाभिव्यञ्जनम् ॥८॥

atrecchā svātmavaicitryamayī jñānaṃ ca bhedanam ।

kriyā svātmani svasyaiva bhinnatvenābhivyañjanam ॥8॥

Here, volition is of the character of manifesting oneself in varied forms. Cognition is [ascertaining] differentiation. And action is the manifestation of oneself within oneself as if different.

कल्पनैव क्रियाभिन्ना कर्तृता पारमेश्वरी ।

भासते व्यक्तिमापन्ना प्रतिभैकाप्यनेकगा ॥९॥

kalpanaiva kriyābhinnā kartṛtā pārameśvarī ।

bhāsate vyaktimāpannā pratibhaikāpyanekagā ॥9॥

The very act of imagination is the initial act and subjectivity is not different from the very act. And it is of the character of lordship. While being singular, creativity manifests in distinctive forms among many.

बहुरूपा यथा भाति स्वेच्छया विश्वरूपिणी ।

स्वेच्छयैव पुनर्याति विभिन्नेष्वेकरूपताम् ॥१०॥

bahurūpā yathā bhāti svecchayā viśvarūpiṇī ।

svecchayaiva punaryāti vibhinneṣvekarūpatām ॥10॥

Just as [creativity], with its own will, assumes manifold forms and adopts all the forms in the world, the same way, with her own will, she attains singularity among the manifold forms.

न सच्चिद्रहिता कापि प्रतिभैव चिदात्मिका ।

एकैव प्रतिभा भाति कार्यकर्तृत्वभेदिता ॥११॥

na saccidrahitā kāpi pratibhaiva cidātmikā ।

ekaiva pratibhā bhāti kāryakartṛtvabheditā ॥11॥

Being is not isolated of consciousness and creativity is of the form of consciousness. Singular creativity alone manifests as an act and the agent of action.

यत्स्वातन्त्र्यं चितेः रूपं प्रतिभा विश्वरूपिणी ।

सर्वथा सर्वदा स्वात्मस्वभावेनावभाति सा ॥१२॥

yatsvātantryaṃ citeḥ rūpaṃ pratibhā viśvarūpiṇī ।

sarvathā sarvadā svātmasvabhāvenāvabhāti sā ॥12॥

Freedom is the very form of consciousness and it is *pratibhā* or creativity that assumes universal forms. Even then, in all the modes and in all the time, consciousness manifests on its own true form.

भेदोत्थापनसंकल्पः कालदेशाध्वकल्पितः ।

येनान्तःस्थितवैचित्र्यं बहिस्त्वेनावभासते ॥१३॥

bhedotthāpanasaṃkalpaḥ kāladeśādhvakalpitaḥ ।

yenāntaḥsthitavaicitryaṃ bahistvenāvabhāsate ॥13॥

The very determination to give rise to difference is conceptualized due to the courses of space and time. And by means of these, the complex form that resides within manifests as if outside.

सदेव कल्पितं बाह्यमसद्यन्न विकल्प्यते ।

वाचि सर्वं स्थितं विश्वं परा तस्मान्निगद्यते ॥१४॥

sadeva kalpitaṃ bāhyamasadyanna vikalpyate ।

vāci sarvaṃ sthitaṃ viśvaṃ parā tasmānnigadyate ॥14॥

The very being is what is imagined. Nonbeing is something that cannot be imagined. And the entire world rests on speech, Vāc. And this is why the speech is called Parā.

तत्र बोधोदये सर्वमहमित्यवभासते ।

तत्रैव भेदोल्लासेन जायते विश्वरूपता ॥१५॥

tatra bodhodaye sarvamahamityavabhāsate ।

tatraiva bhedollāsena jāyate viśvarūpatā ॥15॥

In that state, when consciousness awakens, it manifests as 'I am all.' And by manifesting difference within it, the universal forms come into being.

संवित्संकुचिते प्राणः सर्वप्राणिहृदि स्थितः ।

धर्मादिसंचयात्कायः प्राण एव वहिष्कृतः ॥१६॥

saṃvitsaṃkucite prāṇaḥ sarvaprāṇihṛdi sthitaḥ ।

dharmādisaṃcayātkāyaḥ prāṇa eva bahiṣkṛtaḥ ॥16॥

When consciousness delimits itself, it becomes vitality. This vitality is at the heart of all the animate beings. The very vitality when externalized is the body due to the collection of *dharma* etc.

सततं स्पन्दमानेयं जीवभावसमाश्रिता ।

स्वविकल्पितभेदेन युस्मदस्मत्प्रथामयी ।

प्रतिभा स्वोच्छलत्तायां कल्पयत्यखिलं जगत् ॥१७॥

satataṃ spandamāneyaṃ jīvabhāvasamāśritā ।

svavikalpitabhedena yusmadasmatprathāmayī ।

pratibhā svocchalattāyāṃ kalpayatyakhilaṃ jagat ॥17॥

This creativity, constantly pulsating, when it rests on the mode of vitality, with differentiation imposed by itself, manifests the consciousness in the form of I and you, and within its own surging, it virtually creates the entire world.

शक्तिसंकोचने विश्वं हृदि सर्वस्य बिम्बितम् ।

पिण्डब्रह्माण्डयोरैक्यमेतस्मादेव निश्चितम् ॥१८॥

śaktisaṃkocane viśvaṃ hṛdi sarvasya bimbitam ।

piṇḍabrahmāṇḍayoraikyametasmādeva niścitam ॥18॥

When the primordial Śakti condenses itself, the entire world reflects within heart of all the sentient beings. This is how the oneness of the body and the cosmos is confirmed.

प्रतिभैवास्ति जीवाख्या सततं नवतामयी ।

न तया व्यतिरिक्तं सत्सर्वं स्पन्दे प्रतिष्ठितम् ॥१९॥

pratibhaivāsti jīvākhyā satataṃ navatāmayī ।

na tayā vyatiriktaṃ satsarvaṃ spande pratiṣṭhitam ॥19॥

What is called vitality is not distinct from creativity as it is always renewing. There is nothing that exists outside of creativity. All that exists rests on Spanda, the cosmic pulsation.

अतीतानागतत्वेन स्मृतिकल्पनभेदिता ।

प्रतिभा वर्तमानत्वे साक्षादेवावभासते ॥२०॥

atītānāgatatvena smṛtikalpanabheditā ।

pratibhā vartamānatve sākṣādevāvabhāsate ॥20॥

Creativity manifests as immediacy in the present mode of time. When it differentiates itself, it manifests as memory resting on the past, and it manifests as fantasies when oriented towards future.

स्वभावामर्शनात्सेयं प्रतिभा सततोदिता ।

परा विश्वमयी नित्या बहुधास्ति विकल्पिता ॥२१॥

svabhāvāmarśanātseyaṃ pratibhā satatoditā ।

parā viśvamayī nityā bahudhāsti vikalpitā ॥21॥

Pratibhā is always arising as she is of the character of reflexive self-awareness. She is conceptualized in many forms as Parā or as unfolding in universal forms or as the Constant.

इयं भूमिरुपायानां न चेयं विषयीकृता ।

मातृमेयमितिग्रामस्येयमस्ति लयस्थली ॥२२॥

iyaṃ bhūmirupāyānāṃ na ceyaṃ viṣayīkṛtā ।

mātṛmeyamitigrāmasyeyamasti layasthalī ॥22॥

This is the basis of all the means (*upāya*) of self-realization. However, this is never objectified. This is the dissolution ground of the totality of subject, object, and cognition.

वाग्रूपतां स्वयं धत्ते सप्तधा व्योमविग्रहा ।

संवित्सूक्ष्मा परा चेयं पश्यन्त्याद्या बहिः स्थिताः ॥२३॥

vāgrūpatāṃ svayaṃ dhatte saptadhā vyomavigrahā ।

saṃvitsūkṣmā parā ceyaṃ paśyantyādyā bahiḥ sthitāḥ ॥23॥

In sevenfold forms, this very creativity manifests as empty void (*vyoman*), consciousness (*saṃvid*), subtle, transcendent, *paśyantī*, and others (*madhyamā* and *vaikharī*) that are external.

आत्मनः संस्फुरत्तायामम्बिकेयं परात्मिका ।

बीजात्मकं वमत्यस्माद्वामा बाह्यप्रथोन्मुखी ॥२४॥

ātmanaḥ saṃsphurattāyāmambikeyaṃ parātmikā ।

bījātmakaṃ vamatyasmādvāmā bāhyaprathonmukhī ॥24॥

When she pulsates, this very creativity assumes the form of Ambikā and becomes Parā. When she orients outward, she becomes Vāmā due to vomiting what is in the seminal form.

ज्ञानशक्तिमयी ज्येष्ठा बाह्यान्तर्भेदभूमिका ।

मध्यमा सैव रौद्रीति वैखरी कृतिरूपिणी ॥२५॥

jñānaśaktimayī jyeṣṭhā bāhyāntarbhedabhūmikā ।

madhyamā saiva raudrīti vaikharī kṛtirūpiṇī ॥25॥

Jyeṣṭhā is of the form of cognition and she is the basis for the differentiation as inside and outside. She is the intermediate speech called *madhyamā*. Raudrī is the power of action, expressed outward in the form of *vaikharī* speech.

आनन्दस्पन्दः

ĀNANDASPANDAḤ

The Pulsation of Bliss

स्वभावात् प्रतिभा वाह्याभ्यन्तरोल्लासशालिनी ।

निमेषोन्मेषरूपेण स्पन्दमाना सनातनी ॥१॥

svabhāvāt pratibhā bāhyābhyantarollāsaśālinī ।

nimeṣonmeṣarūpeṇa spandamānā sanātanī ॥1॥

Pratibhā, with her own inherent nature, is of the character of manifesting inward and outward, is constant, and is pulsating in the form of concealing and manifesting, or *nimeṣa* and *unmeṣa*.

स्वपरामर्शरूपासौ भेदमाक्षिप्य शङ्कते ।

प्रश्नोत्तरस्वरूपेण स्वयं च प्रथते चितिः ॥२॥

svaparāmarśarūpāsau bhedamākṣipya śaṅkate ।

praśnottarasvarūpeṇa svayaṃ ca prathate citiḥ ॥2॥

Since *pratibhā* is of the character of self-reflection, this imposes difference and doubts, and thus the very consciousness manifests in the form of question and answer.

सततं वर्तमानापि किञ्चिन्मर्शनविग्रहा ।

वाच्यवाचकताभेदासूत्रणा स्फुटभेदगा ।

एकापि वाक्चतुष्कोटिविभक्ता परिदृश्यते ॥३॥

satataṃ vartamānāpi kiñcinmarśanavigrahā ।

vācyavācakatābhedāsūtraṇā sphuṭabhedagā ।

ekāpi vākcatuṣkoṭivibhaktā paridṛśyate ॥3॥

Even though it is of the character of constant pulsating [as Parā], it assumes the form of being aware of 'something' [as Paśyantī], establishes the blueprint for the difference in terms of the expressed and the expressing [as Madhyamā], and in the form of vivid manifestation [Vaikharī].

अविच्छिन्नपरामर्शोऽहमि पिण्डीकृतं जगत् ।

कल्पितं मातृमेयात्मभेदस्तत्रैव भासते ॥४॥

avicchinnaparāmarśe'hami piṇḍīkṛtaṃ jagat ।

kalpitaṃ mātṛmeyātmabhedastatraiva bhāsate ॥4॥

The difference in terms of subject and object manifests there in the non-differentiated I-consciousness where the entire world collectively resides in a collected form.

पश्यन्त्यां मध्यमायां च पराया यद्विमर्शनम् ।

शास्त्रं तदेव विख्यातं बोधनान्न तु शासनात् ॥५॥

paśyantyāṃ madhyamāyāṃ ca parāyā yadvimarśanam ।

śāstraṃ tadeva vikhyātaṃ bodhanānna tu śāsanāt ॥5॥

The reflective awareness of Parā in the stages of paśyantī and madhyamā is what is called *śāstra*. And a *śāstra* is called as such for awakening and not disciplining.

यानुग्रहात्मिका शक्तिः सर्वप्राणिहृदि स्थिता ।

प्रश्नोत्तरस्वरूपेण प्रथते प्रथमेऽहमि ॥६॥

yānugrahātmikā śaktiḥ sarvaprāṇihṛdi sthitā ।

praśnottarasvarūpeṇa prathate prathame'hami ॥6॥

The power [of Lord Śiva] in the form of grace resides in the heart of all the sentient beings. This power first manifests in the 'I am' in the form of question and answer.

देहे प्राणे तथा बुद्धौ द्वैतं यत्रावभासते ।

स्वचमत्कारपूर्णाहंभासनं मुक्तिरुच्यते ॥७॥

dehe prāṇe tathā buddhau dvaitaṃ yatrāvabhāsate ।

svacamatkārapūrṇāhaṃbhāsanaṃ muktirucyate ॥7॥

Liberation is the manifestation of full I-am that is shimmering from within one very self in every mode where duality manifests, whether in the body, the vitality, or the intellect.

निरवच्छिन्नस्वातन्त्र्यसारेऽनुत्तरभैरवे ।

क्रमोल्लासात्पुरा सर्वमक्रमं भासते जगत् ॥८॥

niravacchinnasvātantryasāre'nuttarabhairave ।

kramollāsātpurā sarvamakramaṃ bhāsate jagat ॥8॥

In the unsurpassable Bhairava of the essence of boundless freedom, the totality manifests in a single flash [or without any sequence] prior to the rise of succession.

तत्रेच्छा बोधनाकारा विमर्शस्तु क्रिया मता ।

यत्स्वातन्त्र्यं क्रियैवैषा सैवानुत्तरमुच्यते ॥९॥

tatrecchā bodhanākārā vimarśastu kriyā matā ।

yatsvātantryaṃ kriyaivaiṣā saivānuttaramucyate ॥9॥

In this mode [of Bhairava], volition is of the very character of cognizing and the very act of reflectivity is what amounts to action. What is freedom is an act and this very dynamism is called the unsurpassable [Bhairava].

तत्रैव भेदोल्लासेन स्वेच्छया भिद्यते चितिः ।

एतदेव हि स्वातन्त्र्यं स्वस्वरूपनिगूहनम् ॥१०॥

tatraiva bhedollāsena svecchayā bhidyate citiḥ ।

etadeva hi svātantryaṃ svasvarūpanigūhanam ॥10॥

Due to the surge of difference, consciousness differentiates with its own volition in that very [primordial Bhairava] mode of being. Freedom is nothing but concealing one's own real form.

स्वसंकोचमलोद्रेके विकल्पो बन्ध उच्यते ।

रतिभीत्यादिभावेषु सत्स्वप्यद्वयतास्थितिः ॥११॥

svasaṃkocamalodreke vikalpo bandha ucyate ।

ratibhītyādibhāveṣu satsvapyadvayatāsthitiḥ ॥11॥

With the surge of the polluting factors due to self-limitation, the very rise of conceptualization is considered bondage. Even during the modes of arousal and fear, there always is the nondual state.

चिच्चमत्कारतादात्म्ये भेदोऽप्यद्वयतामयः ।

बाह्यानां भासनेऽप्यात्मभासिका करणेश्वरी ॥१२॥

ciccamatkāratādātmye bhedo'pyadvayatāmayaḥ ।

bāhyānāṃ bhāsane'pyātmabhāsikā karaṇeśvarī ॥12॥

The governing power of the sensory faculties is of the character of self-manifesting even when manifesting the externals. Accordingly, even difference is of the nondual character when identified with the wonder of consciousness.

क्रोधादिषु विकल्पेषु सैव संविद्विकल्प्यते ।

संवित्प्रत्ययतां याति सर्वं शब्दात्मकं जगत् ॥१३॥

krodhādiṣu vikalpeṣu saiva saṃvidvikalpyate ।

saṃvitpratyayatāṃ yāti sarvaṃ śabdātmakaṃ jagat ॥13॥

During the modes of anger etc., the very consciousness is what is conceptualized and it is the very consciousness that assumes the form of concepts. The entire world is of the character of speech.

न देशो न च कालोऽत्रानुत्तरे सततोदिते ।

तदेवान्तर्बहिर्भाति काये प्राणात्मना स्थिते ॥१४॥

na deśo na ca kālo'trānuttare satatodite ।

tadevāntarbahirbhāti kāye prāṇātmanā sthite ॥14॥

In this constantly arising unsurpassable Absolute, there is neither space nor time. This alone manifests as outward and inward in the body that exists in the mode of vitality.

स्वान्तःसंवित्स्वरूपत्त्वाद्विकल्पो बहुरूपधृक् ।

सर्वं सर्वात्मकं सर्वं संविदामर्शविग्रहम् ॥१५॥

svāntaḥsaṃvitsvarūpattvādvikalpo bahurūpadhṛk ।

sarvaṃ sarvātmakaṃ sarvaṃ saṃvidāmarśavigraham ॥15॥

Conceptualization is what assumes manifold forms since it in essence is of the character of consciousness, existing within one's own self. Every entity that exists is of the character of everything else and all is of the character of consciousness and reflexivity.

अभिन्नस्यापि पूर्णात्मप्रथनं भैरवात्मकम् ।

संविदानन्दरूपं तत्सुरतप्रसवस्थली ॥१६॥

abhinnasyāpi pūrṇātmaprathanaṃ bhairavātmakam ।

saṃvidānandarūpaṃ tatsurataprasavasthalī ॥16॥

The foundation for the rise of the union is of the character of consciousness and bliss. The manifestation of full I-am-ness while being nondifferent is of the character of Bhairava.

प्राणनात्मकवीर्यस्य क्षोभो विषयलुम्पता ।

चमत्कारोऽस्ति तत्रापि तथा सहृदयात्मता ॥१७॥

prāṇanātmakavīryasya kṣobho viṣayalumpatā ।

camatkāro'sti tatrāpi tathā sahṛdayātmatā ॥17॥

The movement of the vigor of the character of vitality is what makes one engrossed with objects. Even there lies wonder and therefore there exists intersubjectivity.

चमत्कारसमुत्कर्षोऽनन्तवीर्यान्विते हृदि ।

दुःखेऽप्यसौ चमत्कारस्तस्माद्भेदो न संविदि ॥१८॥

camatkārasamutkarṣo'nantavīryānvite hṛdi ।

duḥkhe'pyasau camatkārastasmādbhedo na saṃvidi ॥18॥

There is culmination of wonder in the heart that is replete with infinite vigor. This wonder is felt even in suffering and therefore there is no distinction in consciousness as such.

निजशक्तिसमावेशात्प्राणे सौषुम्नगेऽद्वये ।

परिपूर्णविमर्शाहंभावाद्भैरवरूपता ॥१९॥

nijaśaktisamāveśātprāṇe sauṣumnage'dvaye ।

paripūrṇavimarśāhaṃbhāvādbhairavarūpatā ॥19॥

When the vitality enters the middle channel of *suṣumnā*, the yogin enters in the nondual state due to having the merging experience (*samāveśa*) with one's own potentials, there arises the mode of replete reflexive I-ness and attains the state of Bhairava.

यथान्तःस्पर्शजानन्दो वीर्यक्षोभेऽपि जायते ।

मन्त्रवीर्योदये तद्वच्छक्तिसंघट्टजं सुखम् ॥२०॥

yathāntaḥsparśajānando vīryakṣobhe'pi jāyate ।

mantravīryodaye tadvacchaktisaṃghaṭṭajaṃ sukham ॥20॥

Just as there arises the bliss born out of the touch within the body during the moment of ejaculation, the same way, during the mode of the rise of the vigor of mantras, there arises the bliss born out of the commingling with Śakti.

न दुःखं न सुखं बाह्यं न भोक्ता न च भोग्यता ।

यथा विषयसम्भोगस्तथा ब्रह्मात्मता भवेत् ॥२१॥

na duḥkhaṃ na sukhaṃ bāhyaṃ na bhoktā na ca bhogyatā ।

yathā viṣayasambhogastathā brahmātmatā bhavet ॥21॥

There is no pain or pleasure, neither is there the enjoyer and the enjoyed. Just as enjoying worldly objects, being one with the Brahman is the same.

मातृमानमितिमये त्रिकोणेऽन्तर्यदा चितिः ।

अविच्छिन्नविमर्शात्मभैरवीभावमश्नुते ॥२२॥

mātṛmānamitimaye trikoṇe'ntaryadā citiḥ ।

avicchinnavimarśātmabhairavībhāvamaśnute ॥22॥

When consciousness enters inside the triangular womb of subject, object, and cognition, one attains the mode of Bhairavī of the character of uninterrupted reflexivity.

अनुत्तरविमर्शांशाभिन्नबिन्दुप्रवेशनाद् ।

अहमाह्लादमात्रैकस्फारोद्रेको भवेन्महः ॥२३॥

anuttaravimarśāṃśābhinnabindupraveśanād ।

ahamāhlādamātraikasphārodreko bhavenmahaḥ ॥23॥

There arises the sense of *aham*, or I am the totality, upon the entry of subject consciousness (*bindu*) [or the seminal drop] that is non-distinct of the aspects of unsurpassable state of

luminosity [referred by *a*] and reflexivity [referred by *h*]. There arises the state of *m-h-a* upon the surge of the expression of the singularity of bliss.

इदंसंवित्तिविच्छित्तिर्यदाहमि विलीयते ।

परिपूर्णरसोल्लासस्तदा भैरवता भवेत् ॥२४॥

idaṃsaṃvittivicchittiryadāhami vilīyate ।

paripūrṇarasollāsastadā bhairavatā bhavet ॥24॥

When the fragmentation of consciousness in the form of 'this' dissolves within I-am, there arises the savoring in its totality and that is when one attains the state of Bhairava.

यदा सर्वविकल्पेषु पश्यत्यात्मानमद्वयम् ।

तदा स्वात्मचमत्काररसोत्कर्षो हि मुक्तिता ॥२५॥

yadā sarvavikalpeṣu paśyatyātmānamadvayam ।

tadā svātmacamatkārarasotkarṣo hi muktitā ॥25॥

When one recognizes nonduality upon the rise of every single conceptualization, there arises the climax of the savoring in the wonderous state of the self. This is the state of liberation.

ईक्षणस्पन्दः

īkṣaṇaspandaḥ

The Pulsation of Seeing

सततं प्रसरद्रूपं संवित्तत्वं हि प्रश्नता ।

स्वरूपामर्शनं चास्योत्तरं स्वात्मनि संहृतिः ॥१॥

satataṃ prasaradrūpaṃ saṃvittatvaṃ hi praśnatā ।

svarūpāmarśanaṃ cāsyottaraṃ svātmani saṃhṛtiḥ ॥1॥

Questioning is the very consciousness that is constantly expressing itself. And the answer to this is the reflective consciousness of the self, that is, to retrieve in one's own self.

या सृष्टिरहमाकारा संहृतिश्च महात्मिका ।

संविद्भात्यनिशं स्पन्दे निमेषोन्मेषलक्षिते ॥२॥

yā sṛṣṭirahamākārā saṃhṛtiśca mahātmikā ।

saṃvidbhātyaniśaṃ spande nimeṣonmeṣalakṣite ॥2॥

Both the creation in the form of *aham* and the dissolution in the form of *m-h-a* is the very consciousness that constantly shines forth in the [state of] Spanda, indicated by the terms of closing and opening, or *nimeṣa* and *unmeṣa*.

सैव दृष्टिश्रुतिघ्रातिरसस्पृष्ट्या प्रकाशते ।

आत्मानमात्मना वेत्ति ज्ञानेच्छाकृतिविग्रहा ॥३॥

saiva dṛṣṭiśrutighrātirasaspṛṣṭyā prakāśate ।

ātmānamātmanā vetti jñānecchākṛtivigrahā ॥3॥

She [the *saṃvid*] herself manifests as seeing, hearing, smelling, tasting, and touching. She recognizes herself on her own as having the body of cognition, volition, and action.

दृश्यत्वेनापरा द्रष्टृदृश्यरूपा परापरा ।

निरवच्छिन्नस्वातन्त्र्याहंविमर्शा स्वयं परा ॥४॥

dṛśyatvenāparā draṣṭṛdṛśyarūpā parāparā ।

niravacchinnasvātantryāhaṃvimarśā svayaṃ parā ॥4॥

The goddess Aparā manifests as the objects of perception. Parāparā is both the perceiver and the perceived. Parā, on the other hand, is herself of the character of reflexive I-am, replete with boundless freedom.

देहप्राणादिभावेष्वप्यविभागा परा चितिः ।

विश्वात्मकविभागानां सत्त्वेऽपि न विभिद्यते ॥५॥

dehaprāṇādibhāveṣvapyavibhāgā parā citiḥ ।

viśvātmakavibhāgānāṃ sattve'pi na vibhidyate ॥5॥

Even during the modes of embodiment or vitality, the absolute consciousness is not divided. It does not differentiate even while having the differentiation in the universal forms.

व्योमवामेश्वरी सेयं सर्वप्राणिहृदि स्थिता ।

हृदयं सर्वभावानां प्रतिष्ठाधाम शाश्वतम् ॥६॥

vyomavāmeśvarī seyaṃ sarvaprāṇihṛdi sthitā ।

hṛdayaṃ sarvabhāvānāṃ pratiṣṭhādhāma śāśvatam ॥6॥

She is Vyomavāmeśvarī, the Goddess who emits the conscious void of space, is what resides in the heart of all the animate beings. She is therefore the foundational abode or the heart of all the modes of being.

शून्यं निजस्वरूपेण वामेशी च सिसृक्षया ।

स्वयं स्वातन्त्र्यसाराहंभावपूरा विभज्यते ॥७॥

śūnyaṃ nijasvarūpeṇa vāmeśī ca sisṛkṣayā ।

svayaṃ svātantryasārāhaṃbhāvapūrā vibhajyate ॥7॥

In her real nature, she manifests as the empty void. Upon the zeal for creation, she assumes the form of Vāmeśvarī. On her own, she is of the character of spontaneity. Replete with the mode of I-am, she divides herself.

युक्त्यागमस्वसंवित्तिसंघट्टाच्छ्रद्धया पुनः ।

स्वानन्दभरितान्भावानेकत्वेनैव पश्यति ॥८॥

yuktyāgamasvasaṃvittisaṃghaṭṭācchraddhayā punaḥ ।

svānandabharitānbhāvānekatvenaiva paśyati ॥8॥

With the rise of *śraddhā* that is infused with reasoning, Āgama, and one's own self-experience, [the multiplied being] recognizes as one, replete with the bliss inherent to the self.

चितिः वाग्रूपतामेति नादबिन्दुव्यवस्थिताम् ।

ध्वनिवर्णविभक्तेयं तया व्याप्तं चराचरम् ॥९॥

citiḥ vāgrūpatāmeti nādabinduvyavasthitām ।

dhvanivarṇavibhakteyaṃ tayā vyāptaṃ carācaram ॥9॥

The very consciousness assumes the form of speech, situated twofold as the sound (*nāda*) and the drop (*bindu*), or divided in the form of non-descriptive sound (*dhvani*) and the phonemes (*varṇa*). She alone permeates the animate and inanimate world.

भिन्नयोनितया व्याप्तं नादिफान्तमिदं जगत् ।

अभिन्नयोनितामस्याहमा विश्लेषितं पुरा ॥१०॥

bhinnayonitayā vyāptaṃ nādiphāntamidaṃ jagat ।

abhinnayonitāmasyāhamā viśleṣitaṃ purā ॥10॥

In the form of differentiated womb, she permeates the world in the order starting from *na* and ending with *pha*. In the form of undifferentiated womb, she manifests as Aham, and this aspect has been analyzed before.

देशकालसमुत्तीर्णा नित्या वाक्सहजा परा ।

सर्वसर्वात्मिका संविद्रूपाद्वयस्वरूपिणी ॥११॥

deśakālasamuttīrṇā nityā vāksahajā parā ।

sarvasarvātmikā saṃvidrūpādvayasvarūpiṇī ॥11॥

Parā is the eternal speech, inborn, and transcendent to space and time. She is of the character of everything referring to everything. She is of the form of consciousness, and of the form of nonduality [as the expressed and the expressing, sign and reference].

एकत्वेऽपि विभक्तेयं पश्यन्ती च परापरा ।

भेदस्यान्तर्बहिस्त्वेनापरा वाग्द्वितयात्मिका ॥१२॥

ekatve'pi vibhakteyaṃ paśyantī ca parāparā ।

bhedasyāntarbahistvenāparā vāgdvitayātmikā ॥12॥

Even while singular, she divides herself as self-seeing speech and she is Parāparā. Aparā speech is twofold [as *madhyamā* and *vaikharī*] since difference is twofold, inward [or inner verbalization] and outward [or external articulation].

संविद्रूपेणाक्रमापि वाग्रूपत्वे क्रमा परा ।

अनुन्मीलितभावौघस्फुरणं चाद्यमत्पदम् ॥१३॥

saṃvidrūpeṇākramāpi vāgrūpatve kramā parā ।

anunmīlitabhāvaughasphuraṇaṃ cādyamatpadam ॥13॥

Even while she is nonsequential in the form of consciousness, Parā assumes succession in the form of speech. The initial phoneme A refers to the expression of the collection of entities that are not yet revealed.

अनुत्तरपरासत्तापरामर्शात्मिकापि सा ।

कुलशक्तिविमर्शेन व्यनक्ति भैरवं तनुः ॥१४॥

anuttaraparāsattāparāmarśātmikāpi sā ।

kulaśaktivimarśena vyanakti bhairavaṃ tanuḥ ॥14॥

Even while she is of the character of reflecting the absolute mode of being that is unsurpassable [in the form of *a*], when there arises reflection of the potentials of Kula, she manifests the [all-encompassing] body of Bhairava.

प्रसारोऽनुत्तरस्यैवानन्दः षोढापि विस्तृतः ।

जगदानन्दरूपेण सर्वमेकत्र भासते ॥१५॥

prasāro'nuttarasyaivānandaḥ ṣoḍhāpi vistṛtaḥ ।

jagadānandarūpeṇa sarvamekatra bhāsate ॥15॥

Bliss [or the phoneme *ā*] is the very expansion of the unsurpassable [or the phoneme a]. This expression [or bliss] is multiplied in sixfold forms [of Nijānanda etc.]. In the form of the all-encompassing Jagadānanda, everything manifests in singularity.

इकारः परिपूर्णेच्छा भाविज्ञानविमर्शिनी ।

ईशना चोन्मिषन्ती तु ज्ञानशक्तिस्ततः स्फुटाः ।

संवित्सकलभावौघगर्भीकारेण चोनताम् ॥१६॥

ikāraḥ paripūrṇecchā bhāvijñānavimarśinī ।

īśanā conmiṣantī tu jñānaśaktistataḥ sphuṭāḥ ।

saṃvitsakalabhāvaughagarbhīkāreṇa conatām ॥16॥

The phoneme I is the replete form of volition and she is reflexively aware of the cognition that is yet to arise. Īśanā, Lordship. In the form of expression [or the phoneme *u*], the potency in the form of cognition becomes manifest. Even while circumscribing the totality of all the modes of being within consciousness, there arises the sense of limitedness, and this is *ūmatā* [or the phoneme *ū*].

ज्ञानेच्छाद्वयसंघट्टक्रमाकारा क्रिया स्फुटा ।

आनन्दानुत्तरे भूमिभूते प्रसरणक्षमा ॥१७॥

jñānecchādvayasaṃghaṭṭakramākārā kriyā sphuṭā ।

ānandānuttare bhūmibhūte prasaraṇakṣamā ॥17॥

Action manifests of the character of the infusion of cognition and volition [or the phoneme *o* as the infusion of *e* and *u*]. In this regard, the absolute unsurpassable *a* and the bliss *ā* do not express out, but rather remain as the foundation. Only upon the unsurpassable a or the subject and bliss, it is possible for action to express out.

शून्यात्मकं स्वकं रूपं तैजसं पार्थिवं च या ।

गाहते षण्ढवर्णानां चतुर्णामुदयस्ततः ॥१८॥

śūnyātmakaṃ svakaṃ rūpaṃ taijasaṃ pārthivaṃ ca yā ।

gāhate ṣaṇḍhavarṇānāṃ caturṇāmudayastataḥ ॥18॥

When the very consciousness of the character of the empty void becomes absorbed into the fiery and earthy nature, there arises four neutral phonemes *r̥*, *r̥̄*, *l̥* and *l̥̄*.

संविदामोदयोरिच्छेशानयोर्यत् प्रवेशनम् ।

तथैवोन्मेषोनतयोरेच्प्रत्याहारविस्तरः ॥१९॥

saṃvidāmodayoricchеśānayoryat praveśanam ।

tathaivonmeṣonatayorecpratyāhāravistaraḥ ॥19॥

The penetration of consciousness and bliss within volition and lordship [or the merging of *a* and *ā* into *i* and *ī*] and likewise the merging within expression and limitation [or in the phoneme *u* and *ū*] is the expansion in the form of the four phonemes of *e-ai-o-au*.

विन्दुमात्रावशेषेणाभेदसत्तावबोधने ।

अमित्यात्मविसर्गश्च शक्तिप्राधान्यतो भवेत् ॥२०॥

bindumātrāvaśeṣeṇābhedasattāvabodhane ।

amityātmavisargaśca śaktiprādhānyato bhavet ॥20॥

When there resides merely the drop in recognizing nonduality, there arises the phoneme *aṃ*. The emission or visarga of the self or individuation is called visarga and this is due to the primacy of Śakti.

वर्णानां तत्त्वव्याप्तिं च मन्त्रव्याप्तिं च भावयन् ।

सृष्टिसंहारबोधेन स्वयं चक्रेश्वरो भवेत् ॥२१॥

varṇānāṃ tattvavyāptiṃ ca mantravyāptiṃ ca bhāvayan ।

sṛṣṭisaṃhārabodhena svayaṃ cakreśvaro bhavet ॥21॥

By constantly visualizing the permeation of the phonemes upon all the principles [*tattvas*] and the permeation of mantras [in all the *tattvas*], one becomes the lord of the wheel by means of realizing the orders of creation and dissolution.

नात्र क्रमो न युगपल्लयात्कालस्य भेदिनः ।

न ज्ञेयं नात्र विज्ञानं न ज्ञाता परसंविदि ॥२२॥

nātra kramo na yugapallayātkālasya bhedinaḥ ।

na jñeyaṃ nātra vijñānaṃ na jñātā parasaṃvidi ॥22॥

In absolute consciousness, there is neither succession nor simultaneity, as time is what constitutes difference and it is dissolved. There is neither the known, nor the knowing, nor the knower.

न तथापि विमर्शांशशून्यता भैरवेऽद्वये ।

तुर्यातीतमथ भवेत्तच्छून्ये जडलोष्टवत् ॥२३॥

na tathāpi vimarśāṃśaśūnyatā bhairave'dvaye ।

turyātītamatha bhavettacchūnye jaḍaloṣṭavat ॥23॥

Even then, there is no lack of reflexivity in nondual Bhairava state even if it is the state transcendent to the transcendent. Otherwise, it would be similar to non-sentient lump of clay.

विषयाकारविज्ञानं यदा विषयवर्जितम् ।

निरवच्छिन्नतां याति मातृतापि न वास्तवी ॥२४॥

viṣayākāravijñānaṃ yadā viṣayavarjitam ।

niravacchinnatāṃ yāti mātṛtāpi na vāstavī ॥24॥

When the cognition assuming the form of an object becomes devoid of object, it then becomes unlimited. Therefore even the sense of the [limited] cognizer is not real.

संविच्चक्रं यथा बाह्यं तथैवाभ्यन्तरं मृशन् ।

सततस्पन्दचिद्धाम्नि भासते सततोदिते ॥२५॥

saṃviccakraṃ yathā bāhyaṃ tathaivābhyantaraṃ mṛśan ।

satataspandaciddhāmni bhāsate satatodite ॥25॥

The wheel of consciousness manifests in the foundation of consciousness itself that is constantly pulsating and constantly arising, while reflectively being aware of whatever is within just like whatever is without.

उन्मेषस्पन्दः

unmeṣaspandaḥ

The Pulsation as Manifestation

विसर्गः सृष्टिरूपः सन्निजाह्लादप्रकाशनात् ।

स्वयमन्तर्मुखोऽप्येषः कर्तृयोगस्त्रिकोणता ॥१॥

visargaḥ sṛṣṭirūpaḥ sannijāhlādaprakāśanāt ।

svayamantarmukho'pyeṣaḥ kartṛyogastrikoṇatā ॥1॥

While remaining within its primordial nature of creation, visarga or emission, due to the expression of its bliss, there arises subjectivity even though it is facing inward in its own nature. This is what constitutes the triangular form [the primary subjectivity].

चिदानन्दभरा स्वेच्छागर्भीकृतविकस्वरा ।

योनिर्वेत्तृसमाश्लेषे याति वाग्भवरूपताम् ॥२॥

cidānandabharā svecchāgarbhīkṛtavikasvarā ।

yonirvettṛsamāśleṣe yāti vāgbhavarūpatām ॥2॥

Replete with consciousness and bliss [or *a* and *ā*], expressed by circumscribing her own volition, when embraced with subjectivity, it attains the form of being originated of speech [or the phoneme *e*, or the primordial triangle].

यद्यत्संवेदनं सर्वमहमित्यवमर्शनम् ।

तत्रैवान्तर्लयं याति वह्निरूपे प्रमातरि ॥३॥

yadyatsaṃvedanaṃ sarvamahamityavamarśanam ।

tatraivāntarlayaṃ yāti vahnirūpe pramātari ॥3॥

Every mode of cognition is the very reflexive awareness that 'I am all,' as all dissolves within subjectivity of the character of fire.

चित्तं निवेशयेद्धाम्नि कन्दाधः प्राणसंयुतम् ।

आनन्दयोगः पूजैषा हृदयोल्लासदायिनी ॥४॥

cittaṃ niveśayeddhāmni kandādhaḥ prāṇasaṃyutam ।

ānandayogaḥ pūjaiṣā hṛdayollāsadāyinī ॥4॥

One should focus the mind under *kanda*, the abode [of bliss] by associating vitality. This is the union in the form of bliss. This is worship. This gives the sense of blossoming to the heart.

मानमेयप्रमित्यंशानेकीकृत्य त्रिकोणताम् ।

शाक्तां षट्कोणतामैक्ये व्यज्यते कुब्जिकावपुः ॥५॥

mānameyapramityaṃśānekīkṛtya trikoṇatām ।

śāktāṃ ṣaṭkoṇatāmaikye vyajyate kubjikāvapuḥ ॥5॥

There arises the triangle in the form of vitality by intermingling cognition, cognized, and the cognizer. Then arises the hexagon [by merging the triangle expressed as Vāgbhava with this triangle]. This is where the body of Kubjikā is expressed.

क्रियाप्राधान्यतो मुद्रा बाह्या ज्ञानात्मिकान्तरा ।

वीरैश्च दिव्यभावस्थैरनुभूता समा स्थितिः ॥६॥

kriyāprādhānyato mudrā bāhyā jñānātmikāntarā ।

vīraiśca divyabhāvasthairanubhūtā samā sthitiḥ ॥6॥

Due to the primacy of action, the *mudrā* [gesture or sexual partner] are external. When there is primacy of cognition [the gesture is inward]. Whether by the *vīras* [experiencing the externals] or the *divyas* [experiencing the internal], they reach the same state.

मन्त्रवीर्यविसर्गात्मज्ञानेच्छाकृतिसञ्चयम् ।

कायं पञ्चविधं ध्यायेत्स्थूलसूक्ष्मपरोत्तरम् ।

शाक्तस्पन्दसदास्फारं द्वादशोर्ध्वशताङ्गुलम् ॥७॥

mantravīryavisargātmajñānecchākṛtisañcayam ।

kāyaṃ pañcavidhaṃ dhyāyetsthūlasūkṣmaparottaram ।

śāktaspandasadāsphāraṃ dvādaśordhvaśatāṅgulam ॥7॥

One should visualize the body that is made with the emission of the vigor of mantras and that is of the character of volition, cognition and action, in the fivefold forms of the gross body, subtle body, transcendent body, the body as the potentials, and the body as the constant expression of Spanda. One should visualize this as extending 112 inches.

सर्वथा सर्वविषयान्भुञ्जानो बहिरन्तरम् ।

स्पृशनास्वादयन्स्वात्मचमत्कारोदयाच्छिवः ॥८॥

sarvathā sarvaviṣayānbhuñjāno bahirantaram ।

spṛśanāsvādayansvātmacamatkārodayācchivaḥ ॥8॥

With the rise of the wonder of self-reflexivity, even while enjoying every single object in every possible form, whether inward or outward, in touching or in tasting, there arises Śiva state.

शक्तित्रययुतं ध्यायेत्सदित्यण्डत्रयं स्फुटम् ।

सृष्टिसंहारयोगेन विसर्गपरिभावितम् ॥९॥

śaktitrayayutaṃ dhyāyetsadityaṇḍatrayaṃ sphuṭam ।

sṛṣṭisaṃhārayogena visargaparibhāvitam ॥9॥

One should visualize the phoneme 'S' infused with three Śaktis, or Au where the three cosmic realms are expressed [as Brahmāṇḍa, Prakṛtyaṇḍa, Māyāṇḍa] that is endowed with emission [or *visarga*] by incorporating the processes of creation and dissolution [in two drops].

प्राणे पुर्यष्टके शून्ये संविन्मात्रं विभावयन् ।

देहस्थोऽपि स्वयं देवो जीवन्मुक्तः स उच्यते ॥१०॥

prāṇe puryaṣṭake śūnye saṃvinmātraṃ vibhāvayan ।

dehastho'pi svayaṃ devo jīvanmuktaḥ sa ucyate ॥10॥

One should visualize pure consciousness in vitality, in the abode of the eight [*puryaṣṭaka*], and the void. Even while being embodied, one is called liberated while living in his sportful nature (*deva*).

यथा यत्र यदोदेति क्रिया ज्ञानमथेषणा ।

भावयन्भैरवीभावं जायते भैरवः स्वयम् ॥११॥

yathā yatra yadodeti kriyā jñānamatheṣaṇā ।

bhāvayanbhairavībhāvaṃ jāyate bhairavaḥ svayam ॥11॥

In whatsoever the form, in wheresoever the site, one should visualize the inherent nature of Bhairavī in the rise of volition, action, or cognition, and there arises the nature of Bhairava spontaneously.

सततं वर्तमानत्वं संविदः परिभावयन् ।

क्रमाक्रमकथोत्तीर्णेऽनुत्तरे प्रविशेत्क्षणात् ॥१२॥

satataṃ vartamānatvaṃ saṃvidaḥ paribhāvayan ।

kramākramakathottīrṇe'nuttare praviśetkṣaṇāt ॥12॥

By constantly visualizing the constant presentive nature of consciousness, one will instantaneously enter within the absolute that is beyond the narratives in terms of succession or simultaneity.

रोधनात्सर्ववृत्तीनामिच्छाया विलयाच्छिवे ।

द्रावणाज्ज्ञानसत्तायामस्यावेशात्परोदयः ॥१३॥

rodhanātsarvavṛttīnāmicchāyā vilayācchive ।

drāvaṇājjñānasattāyāmasyāveśātparodayaḥ ॥13॥

Due to suspending all the mental functions and due to melting the power of volition within Śiva [or the phoneme *i* returning to *a*], [the yogin] enters into the state of the pure being of consciousness and thus arises the transcendent state.

देहे पुर्यष्टके प्राणे बाह्येष्वपि प्रमातृता ।

यदोदेति तदा तां तां भैरवत्वेन भावयेत् ॥१४॥

dehe puryaṣṭake prāṇe bāhyeṣvapi pramātṛtā ।

yadodeti tadā tāṃ tāṃ bhairavatvena bhāvayet ॥14॥

Whenever there arises subjectivity corresponding to the body, to the body of eight, to vitality, or even in the external objects, one should visualize them all as of the essential nature of Bhairava.

नवबोधमयो जाग्रत्परा स्वप्नः परापरा ।

सौषुप्तं त्वपरा देवी सर्वावस्थासु कालिका ॥१५॥

navabodhamayo jāgratparā svapnaḥ parāparā ।

sauṣuptaṃ tvaparā devī sarvāvasthāsu kālikā ॥15॥

Waking is the state of new consciousness and this is Parā. Dream is Parāparā. Deep sleep is Aparā. Kālikā resides governing all these states.

आत्मतत्त्वं सकारः स्याद्विद्यातत्त्वं त्रिशूलकम् ।

शिवतत्त्वं विसर्गात्म ध्यात्वा मन्त्रेश्वरो भवेत् ॥१६॥

ātmatattvaṃ sakāraḥ syādvidyātattvaṃ triśūlakam ।

śivatattvaṃ visargātma dhyātvā mantreśvaro bhavet ॥16॥

The category of the self [*ātma-tattva*] is the phoneme *sa*. The trident [or the phoneme '*aṛ*' is the category of wisdom [*vidyā-tattva*]. Emission [or the phoneme *visarga*] is of the character of the category Śiva. One becomes the lord of mantras by visualizing accordingly.

पञ्चब्रह्ममयं चाष्टत्रिंशत्पदसमायुतम् ।

भिन्नाभिन्नक्रमाश्लिष्टं तत्त्वं ध्यात्वा भवेच्छिवः ॥१७॥

pañcabrahmamayaṃ cāṣṭatriṃśatpadasamāyutam ।

bhinnābhinnakramāśliṣṭaṃ tattvaṃ dhyātvā bhavecchivaḥ ॥17॥

By visualizing the absolute nature [*tattva*] as of the character of five Brahman having 38 states [or five Brahma Mantras corresponding to 38 *padas*] associated with the differentiated and non-differentiated orders [or the phonemes following the or Mālinī and Mātṛkā], one becomes Śiva.

प्रतिकोशं स्थिता चेयं प्रतिजीवं च जीविता ।

परास्ते सर्वमावृत्य काष्ठेष्वनलवत् सदा-॥१८॥

pratikośaṃ sthitā ceyaṃ pratijīvaṃ ca jīvitā ।

parāste sarvamāvṛtya kāṣṭheṣvanalavat sadā ॥18॥

The Goddess Parā resides permeating all. She is situated in every single cell and she is alive among all the living beings, just like the fire in dry wood.

सर्वथा विद्यमानापि भक्त्येयं परिज्ञायते ।

तादात्म्यानुप्रवेशात्मप्रह्वीभावस्वरूपया ॥१९॥

sarvathā vidyamānāpi bhaktyeyaṃ parijñāyate ।

tādātmyānupraveśātmaprahvībhāvasvarūpayā ॥19॥

Even while she is present in all forms, she is recognized by means of *bhakti*. *Bhakti* or devotion is of the character of humility [or subordination of oneself] of the character of the entry by means of identity.

सर्वथाद्वैतरूपेऽपि पूज्यपूजककल्पनात् ।

द्वैतमारोप्य तत्त्वज्ञो देवतां पूजयेद्धृदि ॥२०॥

sarvathādvaitarūpe'pi pūjyapūjakakalpanāt ।

dvaitamāropya tattvajño devatāṃ pūjayeddhṛdi ॥20॥

One who recognizes the absolute nature [*tattva*] should worship the deity within one's own heart by imposing duality [*bhakti* or splitting] by imposing the modes of the worshipper and the worshipped even though [the absolute] is of the absolute non-dual character.

भक्त्या लक्षणया नित्यं लक्षयेत्तत्त्वमुत्तमम् ।

कायवाङ्मानसी चेष्टा पूजात्वेन विभावयन् ॥२१॥

bhaktyā lakṣaṇayā nityaṃ lakṣayettattvamuttamam ।

kāyavāṅmānasī ceṣṭā pūjātvena vibhāvayan ॥21॥

Accordingly, by means of *bhakti* or indication, one should visualize the absolute by contemplating upon action carried out by body, mind, and speech as worship or *pūjā*.

यदा यत्र यथा भाति पराद्वयप्रथा तथा ।

यजेत्संवित्तिदेवीं तां पूर्णाहन्तोदयस्ततः ॥२२॥

yadā yatra yathā bhāti parādvayaprathā tathā ।

yajetsaṃvittidevīṃ tāṃ pūrṇāhantodayastataḥ ॥22॥

In whatever the time, wheresoever, in whatsoever the form, there arises the consciousness of identity with Parā, one should worship the luminosity of consciousness, and there arises the I-am-ness that is full.

सर्वान्बाह्यान्विकल्पांश्च हुनेत्संविन्महर्चिषि ।

धरादिशिवतत्त्वान्तान् मातृमेयविकल्पितान् ॥२३॥

sarvānbāhyānvikalpāṃśca hunetsaṃvinmaharciṣi ।

dharādiśivatattvāntān mātṛmeyavikalpitān ॥23॥

One should libate all the externals and the mental constructions within the great fire of consciousness, all the principles from earth to Śiva, imagined in the forms of subject and object.

स्वसंवित्तिचमत्कारविष्कृतं भावयन्जगत् ।

ज्ञात्वा नर्तकमात्मानं क्रीडात्वेनाचरेद्भुवि ॥२४॥

svasaṃvitticamatkārāviṣkṛtaṃ bhāvayanjagat ।

jñātvā nartakamātmānaṃ krīḍātvenācaredbhuvi ॥24॥

One should roam in the world as if it is sport by recognizing oneself as an actor by visualizing the world as revealed by the wonder of one's own self-consciousness.

क्रमोत्तीर्णां क्रमारूढां देवतां सततं मृशन् ।

भुञ्जीत परसंवित्तिप्लावितान्विषयान्मुदा ॥२५॥

kramottīrṇāṃ kramārūḍhāṃ devatāṃ satataṃ mṛśan ।

bhuñjīta parasaṃvittiplāvitānviṣayānmudā ॥25॥

By reflectively visualizing the deity constantly as transcendent to succession while also in succession, one should savor the objects with delight that are soaked with absolute consciousness.

सकलवाङ्मयकेलिवनोद्भवाभिनवकल्पतरोरमृतं फलम् ।

रसविनिःसृतिचर्वितमादरात्सकललोकहिताय समर्पये ॥

sakalavāṅmayakelivanodbhavābhinavakalpataroramṛtaṃ phalam ।

rasaviniḥsṛticarvitamādarātsakalalokahitāya samarpaye ॥

I offer this blended essence with the expression of juice of the nectar fruit from the new wish-fulfilling tree [Abhinavagupta] grown in the sports forest of the entire Śāstras for the welfare of the world.

इत्याचार्यस्थानेश्वरप्रणीतं पराहृदयं सम्पूर्णम् ।

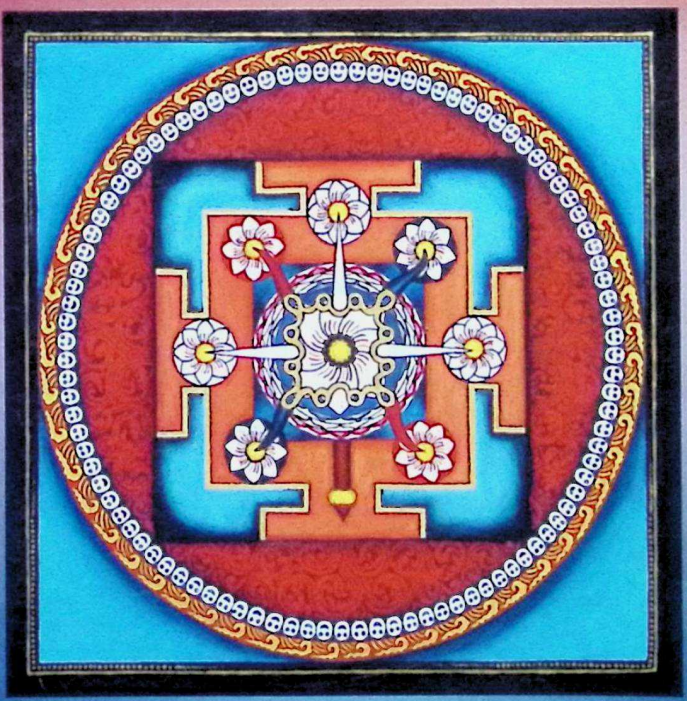
ityācāryasthāneśvarapraṇītaṃ parāhṛdayaṃ sampūrṇam ।

Thus ends the Heart of Parā, composed by Ācārya Sthaneshwar.

NOTES

Vimarsha Foundation is a modern school (*gurukula*) for teaching and reflecting on the ancient wisdom of ṛṣis and siddhas, founded by Ācārya Dr. Sthaneshwar Timalsina, lineage holder of Sarvāmnāya Tradition, the full Kaula Nepalese tantrik system (*krama*).

Philosophically, *vimarśa* is the reflective mode of consciousness that makes it self-aware. Theologically, *vimarśa* is Mother Śakti. Metaphysically, *vimarśa* is everything that exists as 'this' (*idam*).



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